

tive parish in Scotland, the most striking picture of human grandeur was the laird driving up to the church in a gig, which was the only one in the parish, and he now pointed with satisfaction to the crowd of carriages round the church in the land of his adoption. The singing of the Gaelic congregation was very fine. Every one joined, and though the music was not the most artistic, it evidently contributed to the devotion of the worshippers. At the English service there was a choir taking the different parts, but the effect was evidently to damp the devotion of the people—few taking part in the singing. This quite corresponds with all I observed in the congregations of the Lower Provinces and the United States. Just in proportion to the perfection of the choir was the silence of the people. The people evidently felt that they would spoil the singing by joining in it, and they preferred to enjoy it in silence. When only simple melody is attempted, the people generally join heartily, but when elaborate harmony is aimed at, the choir do the whole themselves. It is found that choral singing is most attractive, and many churches spend more on the singing than the preaching. But this is not the ground on which the question should be put. The real question is, Should the art or devotional element be most encouraged? It may be answered, Why not combine them? But the reply is, that experience shows that high art cannot be practically combined with the individual expression of the devotion of the worshipper. The only approximation is in Methodist churches, and this is due to one of the distinct features of Methodism, viz., the class meetings. At these meetings, singing is constantly practised by all the members; but it has been found impracticable in other bodies to get the whole congregation to practice regularly in singing classes. Even in Methodist churches in the States the choir has often the whole singing to itself. The evil might be met if the merits of the precentor or choir were tested by the extent to which the people joined in the singing; at present the test applied is the opposite of this. In the Roman Catholic, and other Episcopal churches, the people are not expected to join in the chanting and the anthems, and the evil in such cases is not so much felt, as the people join in other parts of the service; but in the Presbyterian church the people cannot join audibly in any part of the service except the singing. The example of the Highland congregations shews that no training in classes is necessary to get the people to join in the singing as a body. If no impediment be put in their way, and if there be religious life, they will join heartily and naturally. The picturesque grouping of old and young on the logs and natural terraces; the bared heads of the men, and the kerchiefs of the older women; the volume of sacred sound filling the whole valley; the earnest tones of the preacher speaking in a lan-

guage specially fitted for devotion,—all contributed to form one of those striking scenes which can never be forgotten. The number of communicants was comparatively small; most of the people came from those districts of the Highlands of Scotland where the Lord's Supper is surrounded with so much awe that few venture to approach.

July 12.—The weather is excessively hot to-day, the thermometer standing at 95° in the shade. The heat has been at this temperature for nearly a week. It has not been so hot for many summers past. The Monday services at East River church were in English and Gaelic. As many of the Gaelic congregation had not the opportunity of hearing my former address I was requested to address the combined congregations. This I accordingly did. Notwithstanding the previous services and the excessive heat, the people patiently listened to the details regarding the past trials and the present prosperity of the church of their fathers. How strong must their love have been to their National Zion, when, for so many long years, they clung without pastors to her standard, refusing to merge their identity in any other church! Their faith was now rewarded, and they had set over them a young man whom they had sent to Scotland, to be educated, and who was moved to dedicate himself to the ministry by seeing the tears of joy which the old men shed, when they heard the first deputation from Scotland sent out to cheer them in their desolation. Left in the evening for West Branch Church, the other charge of Mr. McGregor.

July 13.—Drove to McLennan's Mount, to visit the widow of the late Dr. McGillivray. After the secession of 1843, Dr. McGillivray was left alone to serve fourteen charges; some of the ministers left the Church of Scotland, and more went home to fill charges there. For many a long year, Dr. McGillivray travelled from parish to parish, dispensing ordinances to those who remained steadfast to the church of Scotland. So true were the people, that, after the disruption, there was not one who deserted the church. Their trials only made them cling the closer. This is greatly due to the circumstance that "the men," corresponding to those of Rosshire and Sutherland, remained true. It is singular that "the men" in Scotland generally left the church in 1843, while those in Nova Scotia and originally from the same part of Scotland stood heroically by her. This has been accounted for by the superior intelligence of the Nova Scotia "man," but it is no doubt partly owing to the circumstance that they had long stood in the breach in defence of the Church of Scotland before the crisis of 1843; and this militant state led them to cherish a warmer love for her. The excessive labors of Dr. McGillivray told upon his constitution, and he at last sank under them, but he did not cease from his labors before relief came. He was, before his death, cheered by the presence of